

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. II. 7.

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MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852,
10 A. M., PRESIDENT BRIGHAM YOUNG, PRESIDING.

(Concluded from page 152.)

(From the *Deseret News*.)

October 7, 8 p.m.

The quorums of Seventies met in the Tabernacle, and were called to order by President Joseph Young, when a hymn was sung. Prayer by Elder Levi Hancock. A hymn, "Sweet is the work my God, my King," was sung.

President Joseph Young enquired if there was any person present, who could report the situation of the brethren who were not yet arrived from the States? The brethren reported the sugar company had lost eighty head of cattle by a storm in one night; many had not any flour, and great sufferings prevailed, and the sugar company were living on their frozen oxen.

Elder Young remarked—Many persons who have been ordained into the Seventies, are anxious to know when they can be organized. I now say, let them apply to the Senior President of any quorum, and if there are vacancies, step in and fill them. He then brought forth the subject of the Seventies' Hall of Science, on which nothing had been done for the last twelve months, although he had now got in his possession a saw mill, which was ready to run, which would supply the lumber for the hall. There is a load now on

my shoulders, and I shall want to know if that load is to be taken off me. The mill that we have has an excellent natural dam, which was proved by the freshet of last spring; and the saw being circular, will run with great rapidity, for we can turn the whole of the Cotton-wood Creek upon the wheel if we wish. If you have a mind the rotunda can be built, and the roof can be put on, next fall.

ZERA PULSIFER enquired—How much we sacrificed when we were driven from Kirtland, or from Missouri, or from Nauvoo; and answered, every time an immense deal more than would build the Hall of Science.

LEVI W. HANCOCK reviewed the rise of the Church. When there were but thirty-two members they were ordered to build a Temple 68 feet by 95 feet, two stories high; and if we would all work together we could build that Hall of Science.

J. M. GRANT—I once voted that no man should be allowed to come to meeting unless he would behave himself; and I have not rescinded it. The Seventies voted to build a Hall, and it remains with them to fulfil that covenant.

The Tithing Office knows no Treat-

dency, no Twelve, no Seventies, no Elders, Priests, Teachers, or Deacons, but it has to do with individuals; and we see the result—it rears up Tabernacles, Council Houses, and other buildings when wanted. There has been, and is, a disposition among the Seventies, to have a Seventies' Hall; and you can build it, but it will require both dollars and hard knocks, and a pile is wanted to carry it on. And I pray the Lord to help you to do your duty.

B. L. CLAPP—I have been whipped for not living in this city, and my only excuse is, I am not a smart enough man to live in Salt Lake City.

JOSEPH YOUNG—I was perfectly satisfied two years ago, if I and my Counsel and the Seventies had been let alone, we should have built a good old fashioned meeting house, have had it dedicated, and been in it by this time. Over 6,000 dollars has already been expended on the Hall, and the basement is not up, by four feet.

NATHAN TANNER moved that the mill be sold, and the Hall thrown up. Seconded, but not carried.

JOHN PACK had been absent three years, had returned and found his family in debt, but was willing to do all he could. Then let us build up the Hall and receive instruction therein.

President B. YOUNG—I requested Brother Tanner to make that motion. A man that is not smart enough to live in this city, is not fit to preside over this body of men. When God calls a man to preside, He gives him wisdom to preside, so heap the blame on to me. I want to let you know I have heard all that has been said this evening. I will appeal to every Seventy who was in Nauvoo, whether that Hall was not a credit to the Seventies, it was so admitted in New York and in England. I was the designer of that Hall, and I am ashamed of it, it is too small; to do credit to this body of men, let them build a Hall that will contain 15,000 persons; the Seventies were laying plans in winter quarters, to get nails and glass for a hall in the mountains.

This body of men have the privilege of building a hall, and it will belong to the Church. I have not the least fear of any division in this Church, for I can turn them whithersoever I will. (Amen.)

There is a foundation laid to build upon. He then spoke in praise of John D. Lee building the hall in Nauvoo.

We will build our temples and our halls of science ourselves, for the Lord has suffered us to be driven 1000 miles from any place, and we have got to build for ourselves. My good sense taught me that the Seventies would want a hall, and I say, Stretch forth on the right and on the left, in the front and in the rear, and show what you can do.

I wish to ask this people, if you know the doctrine you have been teaching? What is to be done to prepare this earth for a millenium. These Latter-day Saints have got to do it, or else they will be removed, and others will be placed in their stead. Can you and I do anything but what God requires at our hands, or what He approbates in the Heavens?

Joseph received the pattern of the temple in Kirtland, and said he to me, If this people would do as they were told, it would be superfluous to have a revelation. And if you are covetous and indolent, you may get a revelation in regard to this hall. The nerve, bone, and sinews, are the only capital to build with, and no other capital exists in reality. One-third of the capital of the Saints should go to enhance the beauty of the city, but let them hoard it up, and they are a poor, poverty-stricken people.

If this plain, simple building (the Tabernacle) were now lying in its native state, you would not be as rich as you are today. Can you build that hall?—Yes, I can build it myself.

Gentlemen, your hall is commenced, and if there is anything to regret, on my part, it is that the hall is too insignificant; and yet it can't be beat in America. It would be an ornament to any street in London.

I can go and pick up the very property now, that will be lost in one year to come, in horses, oxen, &c., and that very property will be sufficient to build it. Now make yourselves poor, and then show you know how to make yourselves rich again, that is on rational principles. If you want a hall, go and build it. You can't find a man who has been here two years, but can get his bread and garden sauce. "Mormonism" has done all for me, and I always thank God, that He sent Joseph the Prophet, to reveal His will.

Now turn out your teams and send men to work on it, until it is built. May the Lord bless you, brethren. Amen.

Dismissed with benediction by A. P. Rockwood.

October 8, 2 p.m.

Opened in the usual manner, by singing, prayer, and singing.

Elder JOHN YOUNG remarked—While the President was preaching this forenoon, I meditated and enquired if we appreciated the blessings conferred upon us! No people under the whole heavens are blessed as we are, for we have Apostles, Prophets, and all the gifts of the holy Priesthood, and are taught the way of Eternal Life, and we are just as sure of salvation, as though we were saved already, if we continue in well doing.

The whole world are lulled asleep in wickedness and sin, and we are the happiest people on the earth, and are increasing more in the knowledge of the truth daily.

He alluded to those murmuring spirits who came in; said he, they know nothing of suffering, in comparison with the first settlers of this Valley, many of whom lived on ox hides and hoofs, and the bodies of wolves, and felt glad to get them, and when they clambered the mountains to get leeks, with the Indians, they were too feeble to pull them out of the ground. You, who murmur and complain, you know nothing; then cease your murmurings, for you need never go hungry one day, but can live on the best of flour, &c.

President KIMBALL—The truths advanced, seem so plain and simple, that I feel assured the people will do right. When you go home from this place, cherish what you have heard, and you will not be left in darkness. He instructed mothers, in the duty of training up their children, the same as recorded in the Book of Mormon, and testified of Joseph Smith having placed all the keys and powers of the Apostleship upon the Apostles; and every man and woman who fight against it, will be damned; and every nation who oppose it, will wither as a branch severed from a tree.

A few years ago the world would not believe in revelation, and Joseph was called "old Joe Smith, the money digger," but now all the world either believe in revelations, through the Spiritual Rappings, or else are going a gold digging.

President YOUNG spoke on the sin of shedding the blood of Joseph the Prophet. Singing. Benediction by Elder Hyde.

October 8, 6 p.m.

Quorum of High Priests met, President John Young presiding. R. Cahoon, and G. B. Wallace, Counsellors; S. M.

Blair, clerk. Meeting opened by singing. Prayer by Counsellor Wallace. President John Young observed the quorum of High Priests had met to transact business, and not to have sermons. President B. Young moved that all who had been ordained High Priests and had come to the Valley, and were re-baptized, should be received as members of the quorum, by their giving in their names to the clerk. Bishops E. Hunter, Felt, and Heywood made some remarks, followed by President B. Young, on Tithing, and the future plan of the Bishops keeping their books; and requiring the members of the wards to settle with their respective Bishops, &c.

Meeting closed. Benediction by Elder Erastus Snow.

October 9, 10 a.m.

Conference called to order by President Kimball. Choir sung a hymn. Prayer by Patriarch Morley, and singing.

Elder LORENZO D. YOUNG remarked—I have thought, while sitting in this Conference, that I had attained to happiness and heaven. When I see thousands of intelligent beings gathered from the four quarters of the earth, in this spacious hall, it speaks louder than thunder, that this is the Kingdom of God. I feel as though I was in Zion this morning, and sitting in heavenly places, and hearing instruction; it breathes forth a spirit of peace, union, and power, and it makes every person happy.

It required a man of strong mind, power, and energy, to testify that God had spoken unto him, by an Angel, unto a generation of men who were sunk in wickedness and sin; yet such a man was Joseph, the Prophet; and I testify before you that he brought forth the work of the Latter days, and we are the fruit of his labours.

I ask you who were brother Methodists and Baptists, why did you not continue with them? Simply because you saw that you were standing on a slippery foundation, and beheld greater light when this work was presented unto you. If I am not in the Kingdom of God now, I say farewell to all happiness, and future hope of glory, but I am in it, and experience the blessings thereof.

The Lord has brought us by His power and guidance from a land of oppression, sickness, disease, and death, to a healthy land, and a valley of peace and liberty.

I say to you, heads of families, if you

are not now laying a foundation for happiness and rest, where do you expect to do it? I shall be rewarded according to my works, but those who expect ease in Zion, when they wake up in the resurrection, will find they have no inheritance therein.

If you can shew me a man who is not selfish, you shew me no man at all; if you shew me a woman who is not selfish, you shew me an idiot, and one who knows not the way to happiness, or a crown of glory.

When you see an opportunity of doing good, and neglect that opportunity, you will find that you have been led by the adversary, on to the wrong path, and are travelling the wrong way.

Know ye, that the Kingdom of God is set up on the earth, and you are living in the days of Prophets and Apostles; and the Kingdom will continue to roll until it fills the whole world. Then let us do everything willingly that is required of us.

President KIMBALL presented the names of Elam Luddington, and Levi Savage, junior, to go on missions to Siam, with Chauncy West. They were present. They rose and said they were ready to start, (although thus notified for the first time.) Voted unanimously that they should go.

He then asked if we should build the Temple, of stone from Red Butte, adobies, or rock from San Pete. We can build it of the very best material, for we have union, bone, marrow, and muscle. I would like to see something nice, and our President is perfectly able to give us a design of what we want for the Saints to get all their blessings in.

He then related the visit of the ancient Prophet, to the potter in his factory, with the parable thereon, applied to the Saints. He said he was proud, and had occasion to be proud of his religion, and the Elders, the brethren and Saints, and especially when they do well.

Brethren, shall we have the Temple built of stone from Red Butte, adobies, rock, or the best stone the mountains afford?

Motioned, that we build it of the best materials that can be got in the mountains.

G. A. SMITH—If there is the best stone or the best stick of timber in the mountains, it should be offered to the Lord. If we build of the best, the Lord will open the way for it to be got; but if we build for the sake of the ordinances, it will be a drag; and if we build a splendid Temple,

property and everything else will increase in proportion, the Lord will accept it, nations will revere it, and the people from the four quarters of the earth will come to receive their endowments. *And motioned, that we lay the foundation of the best stone, and build upon it of the best materials that Deseret will afford.*

JOHN TAYLOR—It would cost more money to build a house of stone than adobies. He showed that in England and France they fetched their stone for public buildings from a great distance, and at an immense expense. And if the Gentiles do it, in the name of God and common sense I say, we must be a poor, miserable set of beings, if we cannot do the same. We are going to receive our washings, anointings, and endowments therein. If we are cramped in our feelings in building a Temple, we should feel afraid of having cramped blessings. And seconded the last motion.

E. T. BENSON added—*And the Presidency do as they please, and proceed to its completion.*

President H. C. KIMBALL—*"It is motioned and seconded that we build a Temple of the best materials that can be obtained in the mountains of North America, and that the Presidency dictate where the Stone and other materials shall be obtained, and be untrammelled from this time henceforth and for ever."*

Carried unanimously. Choir sung a hymn. Benediction by J. Taylor.

October 9, 2 p.m.

Opened by singing. Prayer by Lorenzo Snow, and singing.

President YOUNG—When cases of difficulty come before me I feel very acute at times, but at the present I feel very careless. If we could get the male members to hear, it would be sufficient. It is concerning the kanyons. Wood is the prominent product looked after, and the men who get it, have an experience; there is no excuse for men to curse, and swear, and fight; and I think an expression by this Conference will have a salutary result. A few years ago, the Legislative Assembly disposed of several kanyons to certain individuals. He related the actions of different individuals, swearing and quarrelling, and "leaving their religion at the mouth of the kanyon," and exhibiting to the community, the disgraceful language and conduct of some men. He called on the

community to frown down such conduct. It must be a mighty good flock of 8,000, 10,000, 20,000, or 30,000 sheep, without having some bad ones among them, having the itch, &c. I don't want to destroy the sheep, but to wash them and get them clean.

It is my decision that those kanyons be put into the hands of good men, to put gates at the mouths, and make good roads, and take toll for pay. He then exhibited the conduct of some persons getting into debt, shewing their hypocritical conduct towards the Church and the authorities. And when persons don't live to the truth, what is the cause? There must be a devil somewhere.

This community has paid the Gentile merchants in the neighbourhood of 300,000 within the last six months. There is not a span of mules that could drag the silver across the plains, that either of those stores have taken.

If this people had the knowledge that angels have, and do as they do, they would be sent to hell, before the rising of another sun; but as it is, God winks at our ignorance.

Consider we don't own the kanyons. Then let them go into the hands of men who will make good roads, and pay them for it.

We, as the Church of Jesus Christ of Latter-day Saints in the capacity of a Conference, give it as our opinion, and recommend the officers of State, to put the Kanyons into the hands of men, who will make good roads, and the timber accessible, and let the people have the use of the same by paying toll. If this is your mind, signify it by the uplifted hand. [All hands up.]

Now, Judges of Great Salt Lake County, Utah, or other Counties, take due notice, and govern yourselves accordingly.

He then spoke of the Temple, and the different stone from San Pete, red sandstone, and bastard marble, and adobies mixed with pebble stones and straw, and said he, the Temple made of adobies and pebbles, will be the strongest; I am talking of the durability of the building. The adobies and pebbles will petrify in five hundred years, and will do to cut into mill rocks, when the others are dissolved. Rocks are always composing and increasing in strength, or decomposing and decaying. The adoby houses will be better in fifty years, than they are the day they

are finished. I give it as my opinion that the adoby wall will be the best building.

Choir sung a hymn. Benediction by J. M. Grant.

Sunday, Oct. 10, 10, a.m.

Conference called to order by Elder J. Hyde. Singing. Prayer by Elder Hyde, and singing.

Elder JOHN TAYLOR rejoiced to be in the midst of a people where the greatest amount of wisdom and happiness is gathered together on the face of the earth. In no other place, have I found the people protected in their rights; and this places us above the rest of the human family, and is positive proof that God is with us.

He related a conversation with a French communist editor, proving that the Saints have done ALL which the French have failed to establish. You may trace Catholicism and Protestantism, and let them do their very best for mankind, and you behold the world in its present wicked condition. There is not one man that DARE say that the Heavens have been opened to him, and an angel has been sent unto him; there is not one DARE testify that he knows there is a God, or that He has spoken to the people from the Heavens.

Then presented many ideas that naturally come to a reflecting mind, showing a superior intelligence, to man; and who it is, that imparts the intelligence to man; comparing the superior intelligence that regulates the planetary system, so nicely, that the philosopher himself, imperfect as he is, can compute the exact time of the re-appearance of a planet, though it may be one hundred years hence, showing life, vitality, symmetry, and beauty, that cannot be improved upon. Everything is perfect, beautiful, and harmonious, that man has had nothing to do with; even animal life, birds, fishes, &c., they are admirably adapted to move in their respective spheres; and if man had stood in his place, there would have been the same beauty in the government of man as there is in the government of God. Why the wars, commotions, misery, and ruin? It is because man has forgotten God; and everything proves that he is incompetent to rule, or make himself happy. It is the departure from God, that is the cause of all the ruin, distress, and misery, there is in the world, and nothing less than a return to God, can reinstate man, and the world, in their pristine beauty.

He spoke of the English conquering a portion of Asiatic country, growing opium, sending it to the Chinese, who destroyed it, according to the law of nations, same as the people in Boston destroyed a cargo of tea; this brought on a war, and an immense deal of blood was shed.

Again the Americans sent General Taylor to some disputed Territory in Texas, which caused a war with Mexico; and so the annexation of the Californias.

Also the Danes and Swedes went to war, and Austria sent a large army, for whom they had no employment, to take a portion of the Territory, like the monkey sitting as umpire between the two cats, and eating a slice of cheese on each side, until he got it all.

Here is a spirit of union, peace, order, and intelligence, which is communicated to us by the great Eloheim. Then let us be careful how we use our blessings, for we have a Prophet, Seer, and Revelator, who stands between us and God; and the time will come, that "thy will may be done on earth, as in heaven." Amen.

Elder O. HYDE—When we talk of things of which you have heard, read, or understood, they touch every sensitive feeling. He explained the cause and nature of quarrelling, whether in a domestic or national capacity. And when the Creator of the Universe sent forth His messenger to bring peace to the earth, the inhabitants would not receive him, and commenced to slay all the male children, if peradventure they might slay the messenger, and so continue their mastery.

It is lust and misguided appetite that lead men astray; and those nations, who have been contending with each other, must become the kingdoms of our God, &c.

The reports of the several Bishops, were then read by the Clerk of the Conference.

Choir chaunted a piece of sacred music. Benediction by John Taylor.

October 10, 2 p.m.

Conference called to order by Elder O. Hyde. Choir sung "Guide us, O thou great Jehovah." Prayer by J. L. Heywood, and singing, "Behold the great Redeemer comes."

A blessing was asked on the bread, by Bishop Roundy.

President YOUNG said—"It is moved and seconded that Franklin Dewey go on a mission to Siam." Unanimously carried. He then gave notice that he ex-

pected Conference to close that afternoon, and requested business to be brought forward. To satisfy my feelings, I should like Conference to continue another week, but it may not be necessary.

I want to answer Father Draper's enquiry, inasmuch as the people have entered into covenant to do as I tell them. I say to Father Draper, and the rest of the people who are present, and I want you to tell your neighbours, and teach it to your children, let all the people know what I say—do good from this time, henceforth and for ever; and never commit any more sins, while you live; and love the Lord with all your heart; do good to your neighbour, and let that extend to all the human family. I say to Father Draper in particular, make yourself happy, and live with your children, get what you want to eat, and drink, and wear, and bless the people.

ELIJAH NEWMAN said—One day when I had been standing guard in the snow all night, Brother Joseph Smith called me in to warm myself. I asked him, "Brother Joseph, haven't you got to be killed like another man?" "I have," said he. "Then who will take your place when you are killed?" Said he—"I will answer it in this way, Who succeeded the Saviour when he was crucified?" It was manifested to me, that Brigham Young would be the leader, and it is so now.

A blessing was asked on the water.

Alexander Badlam, Levi Gifford, George D. Watt, and Noah Packard, expressed their feelings.

ERASTUS SNOW—To those brethren and sisters who have lately come in, and want to know when we are going to Iron County, I answer it will be either the last of this week, or the beginning of next week. Those mechanics who understand any branch of the Iron trade, are particularly requested to go with us to Iron County.

JOSEPH YOUNG spoke on erysipelas, a disease brought from the Mississippi and Missouri bottoms; and recommended the brethren to steep the Quaking Asp bark, make tea, and drink it; and said men might prolong their lives if they had a mind to take care of themselves.

H. C. KIMBALL—I move that this Conference adjourn to the 6th day of next April, at 10 o'clock a.m., at this place. Seconded, carried.

Choir sung a hymn. Benediction by Elder O. Hyde. T. B.

THE TEMPLE.

(From the Deseret News.)

Agreeable to previous notice, the people—men, women, and children, began to assemble on the Temple Block, about ten A.M., Monday, February 14th, 1853; as clear and lovely a day as the sun ever shone on in Great Salt Lake City, with from one to three inches of snow on the ground, in some places, and others quite bare; with some six inches of frost in the earth, though the thaw was mild through the day. While the people were assembling, they were cheered with the sweetest strains from the Brass, and Captain Ballo's bands.

President Young arrived at half-past ten, and with his Council and the Assembly, witnessed the survey of the site of the Temple, by Jesse W. Fox, under the superintendence of Truman O. Angel, Architect, which was completed about eleven o'clock; when the President and Council, the Twelve Apostles, &c., removed to the east line; and Marshal Little, assisted by the police, pointed out the various lines to the great multitude, consisting of several thousands; who formed around it a hollow square, and retained that position while the President addressed them, in a most thrilling speech of about thirty minutes, so as to be heard distinctly in all parts of the vast assembly.

The President briefly recounted many vicissitudes through which the Church had passed, the difficulties they had had to encounter in Ohio, Missouri, and Illinois, and how they had been led by an overruling Providence to this consecrated spot; that seven years to-morrow he left Nauvoo, not knowing which track he should go, only as he had learned by dreams, and visions, and revelations, that there was a good place for the Saints in the mountains; and that when he arrived on the spot where he then was, he declared that the place for a Temple, though the Valley had not then been explored, Messengers had gone to the north, to the west, and to the south, to find a better place, but they had not then returned. [There were many witnesses present who would have testified to this truth, had they been called on.—*Ed. News.*]

No one need be discouraged because they had not had all the privileges that

many of the older members had had, of being robbed, and driven, and mobbed, and plundered of everything they had on earth, for he would promise all who would remain faithful, that they should have as much as they wanted, in some form or other, for they should be proved in all things. Neither was it required of the Saints now, to sacrifice all they possessed, and deprive themselves of the comforts and necessities of life, to build a Temple, as it was in Kirtland, if the Saints would pay their tithing, for that would be an abundance, and all that would be needed.

Neither did he want any one to pay tithing who did not wish to, who did not do it cheerfully, for the Lord had no need of it. He wanted no endowments himself, and many of his brethren needed no endowments, they had received all the endowments they could have, from the hands of the Prophet Joseph, before the Temple in Nauvoo was completed, even all the keys and tokens necessary to admit them into the celestial kingdom; that the blessings for Saints to gain by paying tithing, and helping to build a house unto the Lord, were their own endowments, and those of their friends, living and dead, and of all the upright.

That it mattered not whether we were permitted to enjoy the Temple we were about to build, or be driven from it the day after it was finished; it was for us to do our duty and leave the event with our Heavenly Father, and let Him do as it seemeth Him good with His own House.

Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. I know a Temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this Temple.

In a few days I shall be able to give a plan of the Temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.

The railroad must be completed before

we can do much towards laying the foundation of this Temple, which we wish to do on the 6th of April next. Brethren, what say you to this?

Brother Joseph often remarked that a revelation was no more necessary to build a Temple than a dwelling-house; if a man knew he needed a kitchen, a bedroom, a cook room, a wash room, a parlour, a dining room, &c., he needed no revelation to inform him of the fact; and I, and my brethren around me, know what is wanting in a Temple, having received all the ordinances belonging therein, just as well as we do what is wanting in a convenient dwelling-house.

The united bands of music were then invited to the centre, the standard-bearer planted his ensign on the centre stake of the Temple plat, in full view of the whole multitude, the musicians formed a circle around, and gave a soul-cheering strain to "Auld Lang Syne."

President Kimball then offered the consecrating prayer, from a small Baggy, from which the President had addressed the assembly, in which he then sat with Counsellor Richards, calling on his Father in heaven for a blessing on all His Saints, and especially upon brother Brigham, the Prophet and President of His Church, for length of days, and wisdom to see the work completed which was then commenced; that He would store his mind with the riches of Eternity, that he might want for no good thing; that revelations and dreams, and visions might be given in fulness; and that he might be provided for in basket and store; that his wives and children might be blessed with the choicest of heaven's blessings, and of the blessings of the earth, that he might be blessed in his flocks and his herds, in his gardens and his vineyards, in his fields and in his storehouses, and in everything that pertained unto him; and his associates in the ministry with him, and their families with like blessings; and the Apostles and their families with like blessings; and all who had the holy Priesthood, and that the Priesthood might be sustained on the earth, and no power prevail against it.

He prayed also for the various missions on the earth, the gathering of the Saints, the return of ancient Israel, the upbuilding of Jerusalem, the restoration of the Lamanites, the redemption of Zion, and that the Gospel might speedily go to all nations, the sick be healed, the mourners

comforted, the Saints rejoice, and be prospered in all their labours, and that the way might be opened for the coming of the Son of Man.

The ground for the Temple was consecrated to the MOST High God; to be a Holy Place, where no unclean thing should ever approach; calling upon his Heavenly Father to protect it from every thing that was evil; and that He would bless the Architect, the Superintendent, the Foremen, and all the labourers on the Temple, with wisdom, and understanding, and knowledge, and perseverance in the midst of all difficulties; and their wives, and children; and bless them in basket, in store, in orchards, and vineyards, and everything even as he had prayed for the President; even that they might be faithful to the end, and receive their blessings in the Temple; and that the angels of heaven might descend and visit them in that house, and dwell therein, and that God Himself might meet His servants there, and administer to them; and thus he continued praying, and it seemed he knew not when to stop, till his lungs failed him, and he said Amen. And all the people with joyful hearts shouted Amen.

The Presidency soon repaired to the south-east corner of the Temple site, where they soon succeeded in picking around a piece of earth, about one foot square, assisted by the Twelve, J. M. Grant, Mayor of the city, and others, but while doing this, a one-dollar silver piece fell on the square foot no one knowing from whence it came. President Kimball prophesied that it was a good token, and means would not be wanted to build the Temple.

After the earth was loosed around, about six inches deep, President Young said it was his privilege to remove that, and took the lump about one foot square upon his spade, and lifted it high up, and said "get out of my way, for I am going to throw this," and there he held it, about one minute, before he could get room to lay it down, from off the Temple site, so dense were the multitude around.

The President then addressed the multitude, and declared the ground broken for the Temple, blessed the people in the name of the Lord, and dismissed the assembly, and all said Amen. Some went home and some went to work, to prepare for laying the foundation of the House, and much earth was removed that afternoon, for it was a general turn out of the

Saints; and those who could, had their tools ready.

Immediately after the adjournment, the Presidency and many others repaired to the machine and old blacksmith shop, now occupied by the Sugar Company, and saw one advance in the hydraulic press towards making sugar, which was very satisfactory, and some boiling, but the day was too cool within doors to wash the

beets perfectly, or perhaps grind them; but we have no reason to doubt that we have the materials in our midst, from this time forth, to make all the sweet we need.

Thus we give the history of this day from our recollection, having had reason to anticipate, till an hour that men should rest, that we should have a full report from an experienced reporter.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 18, 1853.

LEAVE FROM SALT LAKE VALLEY.—We now give a summary of the news from the Salt Lake Valley, up to the end of March.

Home manufactures were being earnestly contended for. The Sugar Manufacturing Company had suspended operations at Provo, for a time, but the company had commenced the manufacture of molasses, which was eagerly sought after by the people. Iron and steel had been manufactured in Iron County, and the prospects of the works were good. Satinettes eight quarters wide (his loom would weave twelve quarters), jeans, cloths, and flannels, were manufactured by Mr. Gaunt. Nice fur and beaver caps were manufactured by Mrs. Kippen. Brooms were extensively manufactured by Thomas McMillan, and others. Straw hats and bonnets were also manufactured. Good crockery was in the market. Mr. Hemenway had manufactured fine and coarse horn combs, finished from the cold press. Governor Young had produced cheese not to be beaten in Cheshire, England. It was demonstrated that cotton would flourish in the Valleys. Cannel coal, as good as is found in England, is spoken of at San Pete. The *News* talks of breeding clams, crabs, lobsters, and oysters in Great Salt Lake. On New Year's Day, the Quorum of the Twelve Apostles, with the bands, met at the Council House, and proceeded to greet with a happy new year Presidents Young, Kimball, and Richards, Patriarch John Smith, and others. On the same day, the Social Hall was opened by singing by Elder Dunbar, a dedication prayer by Elder Amasa Lyman, and an address by Elder James Ferguson, after which dances and songs in character followed. The Dramatic Association closed their first season in the Social Hall, February 23. During the season, many performances took place, which were numerously attended, and which are highly spoken of. The Legislature assembled at Great Salt Lake City, on the 13th of December, 1852; the Governor's message, principally directing the attention of the Legislature to home manufactures, was read on the 14th; and the Legislature adjourned January 21, to June 1. A convention of delegates from the counties of Great Salt Lake, Utah, Davis, Weber, and Tooele, met at the State House, Great Salt Lake City, February 21, and adopted bills of prices for agricultural produce and mechanical and other labour. An agricultural society was also organized, called the "Deseret Agricultural Society." Elder John Murdock, late on a mission to Australia, was at Parowan. Elders Benjamin F. Grouard, Julian Moses, and — Hopkins, late on a mission to the Society Islands, had arrived in the Valley, the Elders in the Islands having been much oppressed by the French. Elders Addison Pratt, — Crosby, and others, from the Society Islands, were in California. An interesting report is given of the first

Conference in the Sandwich Islands, held on the 1st and 6th of April, 1852. On the 14th February, the Temple Block was consecrated, and the ground broken up. Since then, two hundred men had been engaged on the Temple works, under the direction of Elder Wilford Woodruff, and the excavation for the basement story was nearly completed. In consequence of the severity of the weather, the workmen on the State House, Fillmore City, suspended operations during the winter. Mr. Litle took the mail from Laramie, December 31st, but his horses giving out in consequence of the severity of the weather, and the depth of the snow, he commenced dragging the mail-bags (150 lbs. weight) by hand, tugged them several miles, but finally he cached (hid in the ground) the news-bag, and dragged the letter-bag nearly forty miles over snow from ten to twenty feet deep, to Great Salt Lake City. The winter had been extremely severe. An avalanche or snow slide came down the mountain in Mill Creek Canyon, on the 19th inst., near A. Gardner's new mill which is now erecting, burying in its course a house where three men resided, one of which had gone fortunately a short distance down the Creek; on hearing the crashing noise, he returned and found in the place of the house, an immense bank of snow. Having nothing to dig with, he hastened down the Creek, three miles for help. After clearing away the snow, they found the body of Mr. Glover, having his skull broke in, part of the chimney having fallen upon him. Also found Mr. Powell, who fortunately escaped with some bruises, having lain on his face under the snow four or five hours, with part of the roof on him. We understand that Mr. Glover was an emigrant, spending the winter in the Valley.

A block, designed for the "Washington monument," had been cut, under the direction of the Legislature; of which block the *News* says—"No perfect marble having yet been quarried, as the best substitute, a block of whitish oolitic limestone from the San Pete quarry, was selected, and the stone is now complete, standing in the Utah library, ready to be delivered at Washington, as soon as the season and circumstances will permit. The following brief description is from the pencil of the youthful artist, who was too modest to add his name (William Ward) to the stone, to perpetuate the remembrance of forty days' labour.—*Description*.—The block is three feet long, two wide, and six and a-half inches thick. In the centre stands the beehive, the emblem of industry; over it is the motto 'Holiness to the Lord.' Above this is the all-seeing eye, with rays. Beneath the hive is the word 'Deseret.' Over these, springing from the ground, which is covered with different kinds of foliage, is a semicircular arch, enriched with the convolvulus. On each side are spandrills—in one is the symbol of union, enriched with foliage; in the other is the cornucopia. Near the edge is a fillet, one and a-half inches wide, and three-quarters of an inch deep.' This description is all-sufficient for our present purpose, though we will observe that, on account of fine particles of flint interspersed in the stone, the artist could not give that polish he wished, and which might have been completed in far less time had the stone been pure."

The deaths reported in Great Salt Lake City, in 1852, are 98; 90 of citizens, and 8 of strangers; 44 of adults, and 54 of children.

The following items are selected from the *News*—

"Let the brethren on foreign missions be patient about returning home, when the right time comes you will know it. Our prayers are in your behalf continually, and our Heavenly Father will never neglect His own."

"Wanted, a tanner and finisher of wash, glove, and all kinds of fine leather. Shall we have to import such an one from England? Send him on."

"Let those who come with the design of settling here, bring as much as they can—

of the following articles—brown sheeting and shirting, cash price here from 20 to 30 cents; hickory shirting, 25 to 30 cents; Kentucky jeans, 75 to 125 cents; cotton flannel, 30 to 40 cents; prints of all kinds, 25 to 50 cents; diaper pins, needles, tape, satinettes, tweeds, full cloth, mill saws, butts, screws, files; nails, 25 to 30 cents; glass, 15 to 18 dollars per half box; latches, locks, bolts, shovels, hay forks, spades, hoes, hollow ware; steel, 37½ to 100 cents; knives and forks, spoons; foolscap and letter paper, per ream, 10 to 12 dollars; ink, per bottle, 2 dollars; blank books, sheet tin, sheet copper, nutmegs, combs, pasteboard; cotton batting, 50 cents per pound; cotton yarn, 50 cents per pound; school books, best kind blue drilling, seeds of all kinds. And nineteen-twentieths of these articles are not now to be had in Utah, at any price, and we must remain destitute of them entirely, until another importation, or manufacture them ourselves."

Since the above was written, we suppose the Deseretians have produced some combs and satinettes.

Throughout the Territory generally, a warm, lively, and vigorous feeling was manifested among the Saints. Industry, peace, and prosperity characterized the various settlements.

DEATH.—The *Deseret News* requests us to insert the following—"Died, in Tooele city, October 7, 1852, Eliza Anna, wife of John Rowberry, aged 39 years; disease—inflammation of the lungs."

FOREIGN CORRESPONDENCE.—*Australia*.—We have received a letter from Elder C. W. Wandell, dated Sidney, January 25, from which we learn that he had been baptizing, and he was expecting to baptize again, the week he wrote. On the 24th of the same month, he received a challenge to discussion, from a preacher, which challenge he accepted. The Saints were very much united, and they seemed determined to do the Lord's will in all things. Elder McCarthy was doing a good work in the Maitland district, and doors were opening around. Elder Wandell says—"We held our first Annual Conference at the beginning of the month, and the returns show considerable increase, and the present year bids fair to be a good one for the cause in the country parts."

The "*Camillus*."—We have received a letter from Elder Curtis E. Bolton, dated lat. 25 deg., long. 61 deg., May 4th. Elder Bolton says that the company were all healthy and well, that they were becalmed at the time of his writing us, but that they had had a remarkable run, not a hard wind, not a wave, having sailed smoothly along at from 7 to 12 knots an hour. He says that God had remarkably blessed the company, and that the captain had been very kind to the sick, having fed them from his own table. There had been on board, one death, of a child three weeks old; one birth, sister Mc'Knight, of a daughter; and two marriages.

HOME CORRESPONDENCE.—*London Conference*.—Elder James Marsden writes us under date London, May 31. The Saints were increasing in spiritual gifts. Contributions to the Temple Fund, and payments for back *Stars* were coming up quite agreeably. Tract distributing was being perseveringly carried on; many people were not very willing to receive the tracts, but some persons were taking considerable interest in perusing our publications. Elder Marsden says—"The doctrine of polygamy causes a little hesitation and much thought, both amongst Saints and sinners. We have occasionally some blustering antagonism to contend with. Strangers who never before have heard 'Mormonism' explained, seem surprised that so much can be said in its favour."

The following sentence from Elder Marsden's communication, may be interesting to the country Saints:—"It is our intention to hold a Conference on Saturday and Sunday, the 2nd and 3rd of July, and a Festival on a grand scale, on Monday, the 4th."

HISTORY OF JOSEPH SMITH.

(Continued from page 375.)

Sunday, 8th. Went to meeting in the morning at the usual hour. Zerubbabel Snow preached a very interesting discourse; in the afternoon Joseph Young preached. After preaching, Isaac Hill came forward to make some remarks by way of confession. He had previously been excommunicated from the Church for lying, and for an attempt to seduce a female. His confession was not satisfactory to my mind, and John Smith arose and made some remarks respecting the doings of the High Council, in the case of said Hill; that is, that he should make a public confession of his crime, and have it published in the *Messenger and Advocate*. He proposed that Mr. Hill should now make his confession before the congregation, and then immediately observed that he had forgiven Mr. Hill, which was in contradiction to the sentiment he first advanced. This I attributed to an error in judgment, not in design.

President Rigdon then arose, and very abruptly militated against the sentiment of uncle John, which had a direct tendency to destroy his influence, and bring him into disrepute in the eyes of the Church, which was not right. He also misrepresented Mr. Hill's case, and spread darkness rather than light upon the subject.

A vote of the Church was then called on his case, and he was restored without any further confession, viz., that he should be received into the Church by baptism, which was administered accordingly.

After I returned home, I laboured with uncle John, and convinced him that he was wrong; and he made his confession, to my satisfaction. I then went and laboured with President Rigdon, and succeeded in convincing him also of his error, which he confessed to my satisfaction.

The word of the Lord came unto me, saying, that President Phelps and President John Whitmer were under condemna-

tion before the Lord for their errors. For which they made satisfaction the same day.

I also took up a labour with John Corrill, for not partaking of the Sacrament; he made his confession. Also my wife, for leaving the meeting before Sacrament; she made no reply, but manifested contrition by weeping.

Monday morning, 9th. After breakfast, Mary Whiteher came in and wished to see me. I granted her request. She gave a relation of her grievances, which are unfathomable at present, and if true, sore indeed; and I pray my heavenly Father, to bring the truth of the case to light, that the reward due to evil doers may be given them, and that the afflicted and oppressed may be delivered.

While sitting in my house, between ten and eleven this morning, a man came in and introduced himself to me by the name of "Joshua, the Jewish Minister." His appearance was something singular, having a beard about three inches in length, quite grey; also his hair was long, and considerably silvered with age; I thought him about fifty or fifty-five years old; tall, strait, slender built, of thin visage, blue eyes, and fair complexion; wore a sea-green frock coat and pantaloons, black fur hat with narrow brim; and, while speaking, frequently shut his eyes, with a scowl on his countenance. I made some inquiry after his name, but received no definite answer. We soon commenced talking on the subject of religion, and, after I had made some remarks concerning the Bible, I commenced giving him a relation of the circumstances connected with the coming forth of the Book of Mormon, as recorded in the former part of this history.

While I was relating a brief history of the establishment of the Church of Christ, in the last days, Joshua seemed to be highly entertained. When I had closed my narration, I observed that the hour of

worship and dinner had arrived, and invited him to tarry, to which he consented. After dinner, the conversation was resumed, and Joshua proceeded to make some remarks on the prophecies, as follows; he observed that he was aware that I could bear stronger meat than many others, therefore he should open his mind the more freely.

"Daniel has told us that he is to stand in his proper lot, in the latter days; according to his vision he had a right to shut it up, and also to open it again after many days, or in latter times. Daniel's image, whose head was gold, and body, arms, legs, and feet, were composed of the different materials described in his vision, represents different governments. The golden head was to represent Nebuchadnezzar, King of Babylon; the other parts, other kings and forms of governments, which I shall not now mention in detail, but confine my remarks more particularly to the feet of the image. The policy of the wicked spirit is to separate what God has joined together, and unite what He has separated, which he has succeeded in doing to admiration in the present state of society, which is like unto iron and clay.

"There is confusion in all things, both political and religious; and notwithstanding all the efforts that are made to bring about a union, society remains disunited, and all attempts to unite her are as fruitless as to attempt to unite iron and clay. The feet of the image is the government of these United States. Other nations and kingdoms are looking up to her for an example of union, freedom, and equal rights, and therefore worship her like as Daniel saw in the vision, although they are beginning to lose confidence in her, seeing the broils and discord that distract her political and religious horizon. This image is characteristic of all governments.

"We should leave Babylon. Twenty-four hours for improvement now, is worth as much as a year a hundred years ago. The spirit of the fathers that was cut down, or shone that were under the altar, are now rising; this is the first resurrection. The Elder that falls first, will rise last. We should not form any opinion only for the present, and leave the result of futurity, with God. I have risen up out of obscurity, but was looked up to when but a youth in temporal things. It is not necessary that God should give us all things in His first commission to us, but in His second. John saw the angel deliver the Gospel in the last days. The small lights that God has given are sufficient to lead us out of Babylon; when we get out, we shall have the greater light."

I told Joshua I did not understand his remarks on the resurrection, and wished him to explain.

He replied, that he did not feel impressed by the Spirit to unfold it further at present, but perhaps he might at some other time.

I then withdrew to transact some business with a gentleman who had called to see me, when Joshua informed my scribe that he was born in Cambridge, Washington county, New York. He says that all the railroads, canals, and other improvements are performed by the spirits of the resurrection. The silence spoken of by John the Revelator, which is to be in heaven for the space of half-an-hour, is between 1830 and 1851, during which time the judgments of God will be poured out, after that time there will be peace.

Curiosity to see a man that was reputed to be a Jew, caused many to call during the day, and more particularly in the evening.

Suspicious were entertained that the said Joshua was the noted Matthias of New York, spoken so much of in the public prints, on account of the trials he endured in that place, before a court of justice, for murder, manslaughter, contempt of court, whipping his daughter, &c.; for the last two crimes he was imprisoned, and came out about four months since. After some equivocating, he confessed that he really was Matthias.

After supper I proposed that he should deliver a lecture to us. He did so, sitting in his chair.

He commenced by saying, God said, let there be light, and there was light, which he dwelt upon through his discourse. He made some very excellent remarks, but his mind was evidently filled with darkness.

After the congregation dispersed, he conversed freely upon the circumstances that transpired at New York. His name is Robert Matthias. He says that Joshua is his priestly name. During all this time, I did not contradict his sentiments, wishing to draw out all that I could concerning his faith.

Mr. Beeman, of New York, came to ask advice of me, whether he had better purchase lands in this vicinity, as he could not arrange his business to go to Missouri next spring. I advised him to come here and settle until he could move to Zion.

(To be continued.)

VARIETIES.

DR. HOLMES, of New York, has, after a long series of experiments, succeeded in discovering a method of preserving the bodies of the dead. The process is extremely simple—an artery in one of the lower limbs is opened, and a liquid injected in the blood.

THE ship *William and Mary*, (of Bath, Me.,) Capt. Stetson, which sailed from Liverpool on the 24th March, with 208 passengers, bound to New Orleans, was totally lost on the morning of the 3d inst., the *Great Isaacs* bearing E.S.E., together with 202 of the passengers.

TABLE MOVING AT ROME.—Rome, May 20. Table-moving is now all the rage in Rome; from the Vatican and Quirinal to the "café" and "osteria," the mystic circle of hands is formed with universal success. The Pope himself has seen and verified the fact, and Cardinal Antonelli had the experiment performed at his palace.—*Liverpool Mercury*, May 31.

BAPTISMS IN AMERICA.—May 14. Elder Jesse Turpin has lately baptised nearly thirty persons in New Jersey. Elder Preston Thomas has recently baptised about the same number in Texas, twenty-three were immersed in one evening. Many of these will emigrate to Utah this season, they will drive from a thousand to fifteen hundred head of loose cattle, and will probably take a northwestern course by the way of the head waters of the Arkansas, and strike the main emigrant road near Fort Laramie.—*The Seer*.

MORMONISM.—We perceive that the man Hepburn has obtained permission to lecture in this town, five nights during the ensuing week. The admission being by sixpenny and threepenny tickets. Among the trash promised, we find lecture 3, "Casting out of 316 devils out of one woman! How God came to be God! That he was once a man, and has no power to create the spirit of man." And the 5th lecture is the disgusting secrets of spiritual wife doctrine, or polygamy and marriage for eternity, and the peopling of other worlds. We have received communications from numerous correspondents relative to Mr. Hepburn, which, however, we in mercy refrain from publishing.—*Cambridge Independent Press*, May 21.

NEGRO JEWS.—A German traveller has discovered a race of Negroes near the Kingdom of Bambara, that are Jews in their religious rites and observances. Nearly every family, he says, has among them the law of Moses written on parchments; and although they speak of the Prophets, they have none of them in writings. There are yet vast unexplored tracts of land in Africa, doubtless inhabited by negroes who have never looked upon the face of a white man. When adventurous travellers penetrate into these regions, much will be discovered and developed to astonish and interest the world.—*News of the World*, May 29.

PLUNDERING THE COFFIN OF A POPE.—We read the following in the *Bilancio* of Milan, under the date of Rome, May 2—"A very painful discovery was made the other day in the Basilica of Lateran. Those who are acquainted with the locality will recollect that Pope Martin V. lies buried in the nave. The body having to be removed in consequence of certain architectural repairs in progress, the coffin was opened in the presence of the chapter. To every body's surprise, nothing was found but the bones of Martin V.; the rings, the gold and silver chalices, the tiara, all studded with precious stones, had disappeared. Their existence in the coffin had been verified about 50 years ago."—*Ibid*.

CHRISTIANITY IN CHINA.—A letter from Berlin, May 18th, says—"We have received intelligence that the Protestant clergyman, Dr. Neumann, and Mademoiselle Julia Poser, of Breslau, who have devoted themselves to the propagation of Christianity in China, had arrived at Hong Kong in the English ship *Artemisia*, and immediately left for Fou Kiang, a town of about 600,000 inhabitants, and where there already exist 11 Protestant churches, and several chapels of ease, at which English, American, or German clergymen officiate. At Fou Kiang, three female missionaries from the United States were busily employed in the work of conversion. One of them had a gratuitous primary school at which there were 42 pupils."

DAMASCUS is the oldest city in the world. Its fame begins with the earliest patriarchs, and continues to modern times. While other cities of the East have risen and decayed, Damascus is still what it was. It was founded before Baalbec and Palmyra, and it has outlived them both. While Babylon is a heap in the desert, and Tyre a ruin of the shore, it [Damascus] remains what is called in the prophecies of Isaiah, "the head of Syria."—*Life of St. Paul, by Conybeare and Howson.*

Two hundred recruits leave Leavenworth, June 15th, for New Mexico, accompanied by Gen. Garland, the new commander of the 9th department; Maj. Shephard, Capt. Schroeder, of the 3d infantry; Capts. De Lane and Calhoun, of the dragoons; Maj. Nichols, Asst. Adj. General De Leon Taylor, Lieuts. Stanley, Johns, McCrea, M. L. Davis, Rundell, McCook. These officers are to relieve those now in New Mexico. This affords an opportunity for emigrants to go out there, under safe escort.—*New York Tribune, May 18.*

THE POWER OF ANIMAL MAGNETISM.—A most distressing event, arising from experimentalising on the recently discovered moving power of "animal magnetism," has happened to a young lady residing in Sussex-place, Old Kent Road. It appears that, in common with many others, she formed one of a party to test the truth of the moving of a table by means of this agency, and in doing so, the usual way was adopted of compressing the fingers or rather doubling them, towards the palm of the hands. On removing them she was horror-struck to find they had become fixed in the position she had placed them on the table, and all her endeavours up to the present time to open them have been unavailing. To prevent the nails from lacerating the palms of her hands her medical advisers have ordered them to be covered with cotton-wool. She has been to Guy's and St. Thomas's hospitals, and they cannot relieve her. Incredible as this may appear, we can vouch for its truth; and we would caution the public in future to be careful as to indulging in this apparently harmless amusement.—*Morning Advertiser.*

RETURN OF THE TWELVE TO GREAT SALT LAKE CITY, DEC. 23, 1852.

(From the Desert News.)

Awake O habitations
Of loneliness and care,
Ye Daughters of Salvation
Awake! The feast prepare.
The widow's heart with gladness
And joy shall overflow,
The lonely hour of sadness
No more the orphan know.

The long expecting mother
Shall now embrace her son,
The sister and the brother
Shall mingle hearts in one,
The wife so long forsaken
A husband's arms enfold,
The infant child awaken
A father to behold.

While Chieftains meet, enfolding
In mutual embrace,
And Heaven the scene beholding,
Would fain unveil her face,
From Earth's remotest nation,
The "Twelve" are gathering home,
From every clime and station
They come! They come! They come!

From Europe's world of wonders,
From India's plains afar,
On steamers with their thunders,
The rail and lightning car,
Are borne the words of gladness,
"The Twelve" are coming home;
Be banished all our sadness,
They come! They come! They come!

From Isles amid the ocean,
From Chili's distant shore,
And from the dire commotion
Amid the golden ore,
O'er desert plain and mountain
Attracted by their home,
Each obstacle surmounting,
They've come! They've come! They've come!

Ye sons of consolation,
Who bear the joyful news
To every clime and nation,
To Gentile and the Jews,
Thrice Welcome! Welcome! Welcome!
To Zion's Jubilee,
Thrice Welcome! Welcome! Welcome!
To Zion's Jubilee.

P. P. PRATT.